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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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HUNGARY'S CONTRIBUTION TO EUROPEAN CULTURE

[The distinguished Hungarian writer and lecturer **Mr. Ferenc Kormendi,** winner in 1932 of the "International Novel Prize, London-New York" with his *Escape to Life*, headed the P. E. N. Group of refugee writers from his country in war-time London. Hungarians have made significant contributions to world culture in many fields, as he brings out. Students of Oriental culture and of Buddhism especially are greatly indebted to the archæological research of Sir Aurel Stein, whom Mr. Körmendi mentions and also to Csoma de Körös who, by his linguistic research in Tibet, pursued under great hardships, paved the way to that country's literary treasures. Mr. Körmendi brings out very interestingly in reference to Hungary the healthy national cultural pattern of give and take. The open mind to receive and the open hand to give—are they not the conditions of all co-operative cultural progress, for nations as for individuals?—ED.]

Physically by her geographical position and intellectually by the laws of spiritual environment, Hungary belongs to Europe. She is situated on the line of contact between Central Europe and the Balkans, and forms a more or less compact entity between two solid ethnic groups: the Slavs on the north, east and south, and the Germans on the west. This situation alone has been an important factor in determining the fate of a nation which traces its origin from distant Asia. The Magyars moved from East to West during the mass migrations of the tenth century, and occupied a basin ideally suitable for settlement and cultural development; a territory abundantly rich in natural resources. For more than a thousand years they have lived there, without any kin in their vicinity and constantly exposed to the partly attracting and partly repelling influences of the alien races surrounding them.

The culture of a continent (and

for that matter, international culture as a whole) is the sum total of the cultural wealth of each individual nation inhabiting that bigger geographical unit. The stronger and the more varied these individual national cultures, the more robust and more colourful the aggregate culture of that continent of which the smaller and independent cultural units are constituent parts. Instead of having become absorbed by the cultures of the neighbouring big nations, Hungary conserved her own particular culture and developed it over more than a thousand years.

As in the case of every nation, there are two ways of contributing to international culture. One, which could be called the collective or passive way, is characterized by a nation's ability to intermingle culturally with its neighbours; to enter into the culture of the whole continent; to absorb, mould and develop it; to make it the general property of its own community by adding to it its own national characteristics without, however, distorting its original traditions. The other way of the process, which could be termed the individual or active one, is manifested by the production of great minds who, by their individual achievements, increase the aggregate cultural wealth of the continental community, creating works which in the process of international cultural exchange also become the cultural treasures of other nations.

Hungary, with her population of some ten million, belongs to the small nations of Europe but her achievements in the field of culture (to use a common expression) far surpass her physical dimensions both in output and quality. This has especially been the case from the early part of the nineteenth century until today. One of the products of the nineteenth-century political outlook was what is usually called the cultural competition. Hungary has stood the test more than well in this intellectual rivalry. The rebirth of extreme nationalism which followed in the wake of the Second World War has already shown and will inevitably continue to show its mark in the cultural sphere as well. A significant feature of this trend is the revival of the cultural competition between the nations. I cannot refrain from remarking in this connection that, in my view, this cultural competition forms a link in the vicious circle and is, therefore, harmful and dangerous. Literature is not a game of football, music is not a new type of weapon. Consequently *culture, in the constructive sense, cannot be made the object of international rivalry which is supposed to prove the superiority of one nation over the other by concrete and factual results.* This is not a race in which one nation is the winner and the other the loser. The corollary of culture is international co-operation and, even if from a distant perspective it appears that one particular people or nation has far excelled the others, for instance in the field of music or literature,

architecture or philosophy, this excellence must not be regarded as "the score" of an "open competition" but rather as an indication of the degree in which this or that nation has contributed to the inherent or acquired culture of the continent on which it lives and, through that, to the universal cultural wealth of the world. Therefore, when I say that Hungary has stood the test more than well in this cultural competition, all I mean is that she has been a ready recipient of many good things that other nations have produced in the field of culture, and that Hungarians have created many works which were worthy of being absorbed by other peoples into their respective national cultures.

I mentioned twice that Hungary looks back on a history of over a thousand years. Glancing over this fairly long past, it becomes evident that the cultural activity which I ventured to call collective or passive (in other words, the ability to absorb) spreads over the whole thousand-year period, while the individual or active (in other words culture-creating) activity, though equally old within its national boundaries, can look back upon a past of only about a hundred and fifty years, as far as its effects on European culture are concerned.

This is primarily due to the fact that although the main historical periods of Hungary gave adequate opportunities for cultural development, they denied at the same time the chances of cultural expansion. Let us have a look at these periods.

(1) The acceptance of Christianity (*c.* 1000 A. D.) during the reign of Hungary's first King, St. Stephen. Until that time the Magyars had been faithful to their heathen Asiatic religion and rites. St. Stephen guided his people under Papal dominance and made them accept the Roman Catholic faith, thereby opening the gates into Hungary for the Latin-Italian and the Germanic-Christian cultures. This period as a whole, with the wars and civil wars which followed, may be called the period of Hungary's becoming a strong and unified European nation, capable of absorbing and creating cultural goods;

(2) The political and cultural influences of the Renaissance (from the accession in 1342 of Louis the Great until the death in 1490 of King Mathias). In this period there was a marked increase of the Latin-Italian influence. In the later part of this period Hungary found herself placed between a cultural influence from the West (mainly German) and expansionist aspirations of the Ottoman Empire from the East. Under this dual pressure, as though a measure of natural self-defence, there began to develop a conscious and specific Hungarian culture, and Hungary became one of the cultural and intellectual centres of contemporary Europe;

(3) The Turkish occupation, beginning with the disastrous battle of Mohács in 1526 and lasting until near the end of the seventeenth

century. During these hundred and fifty years Turkish political control and military government severed the ties between the greater part of Hungary and the West, and relegated the country to a state of almost complete cultural stagnation, whilst the smaller unoccupied part fell entirely under German influence. This was the beginning of a four-hundred-year period during which Hungary more or less formed a part of the Hapsburg Empire ;

(4) During the sixteenth and seventeenth centuries there was—parallel with what was stated in Paragraph (3)—constant strife between the Catholic and the Protestant elements, the former being mainly represented by the upper classes on the side of the Hapsburg Emperor and the latter by the rising and increasingly powerful Hungarian popular masses ;

(5) Finally, towards the middle of the nineteenth century, there came the national revolution and the War of Liberty.

These historical periods, with their quick succession of wars and various phases of oppression, were hardly favourable for cultural activity, and the cultural efforts of the people were to a great extent restricted to preserving former achievements. In fact, Hungary was for a very long time "the Eastern bastion of Christianity," acting as a dam against Turkish expansion and representing sometimes the battlefield, sometimes a kind of "No-man's-land" between the conflicting forces of the West and the East, whilst the West made enormous strides in cultural development.

On the other hand, as was only natural, this forced intellectual stagnation brought forth a tremendous thirst for culture in Hungary. The vacuum had to be filled. A great creative activity was started about the end of the seventeenth century which began as an entirely national movement but prepared the way for works that were destined to penetrate into the culture of the whole Continent. At the same time there was a great influx of Western cultural values into Hungary.

In feudal Hungary, divided as she was by very clear class distinctions, the main recipients and carriers of European (Western) culture were the urban communities. The primarily agricultural country-folk were the real guardians of the original popular culture of Eastern origin. Later research proved not only how faithfully these elements had carried out their trust but also what inestimable treasures of folklore they had guarded through the centuries. The ancient folk-songs, tales and various other products of popular art all so closely connected with the traditions of the Magyars' original Asiatic home bear testimony to a strong and ancient popular culture. The Western influence, and the latent Hungarian national inheritance began to merge into one towards the end of the eighteenth century. Also at that time, the Hungarian language finally came into its own and became

generally accepted as the national language, replacing the Latin which up to then had been the official language of Parliament and Civil Administration, and replacing the German and French which were the adopted languages of the so-called educated circles or higher classes. Alongside the nearly a thousand years of culture-absorbing activity, these decisive decades marked the beginning of Hungary's new culture-creating activity in the European and international sense.

All this, however, and most certainly its portent, belong already to modern history. As I have mentioned before, Hungary's achievements in the field of culture have far exceeded her physical dimensions, and I think that without nationalistic bias I can call them remarkable. In a short essay of this kind, there is hardly space for a comprehensive account of cultural feats and for all important names. Therefore, in dealing with the culture-creating activity of Hungary, I shall merely indicate the main trends which mark the development of that activity.

Literature was in the forefront of cultural activity at the end of the eighteenth and the beginning of the nineteenth century. As in most European countries, national romanticism was the main literary tendency in Hungary also. The history of European literature includes the Hungarian poets, novelists, political essayists (Petöfi, Arany, Jókai, Kossuth) among the great intellects of contemporary Europe. The second part of the nineteenth century brought great cultural expansion and a high degree of development. The list is headed by a few outstanding scientists, doctors and inventors (such as Semmelweiss, Vámbéry, Sir Aurel Stein, Bláthy). There was also a great rise in the general level of painting and of sculpture (Munkácsi, Fadrusz, and Szinyei-Merse being their most outstanding exponents). These decades also saw the foundation of that extremely high musical and theatrical culture which achieved international fame in the early years of the twentieth century. (Madách and Liszt are, indeed, classics; Bródy, Hevesy, Molnár, Dohnányi, Bartok and Káodly, international values today.)

A significant feature of this cultural advance was the great rise of the Universities, the enormous increase in book publishing and of the press. With the turn of the century the nationalist trend ebbed somewhat and relinquished its place in the cultural interest and in creative activity alike to a new tendency which aimed at giving a wider scope to Western ideology in Hungarian culture, with particular emphasis on the more distant French influence as opposed to the centuries-old German one. The disciples of this school (Ady, Kosztolányi, Heltai, Szomory) were bent on bringing out the essentially "European" nature of Hungarian culture. This trend found a particularly fertile soil in the towns and above all in Budapest,

the capital. The Opera, the National Theatre, the National Museum, the National Picture Gallery, the Academy of Science, the Academy of Music, the libraries and the Universities are the most important and noteworthy cultural institutions of the country acting under official auspices, while a surprisingly great number of similar voluntary organisations, many of them famous all over Europe, mark a new impetus to this development.

Hungary, as I said, is a small country. Her people have no kin in Europe but they have adversaries. The position of such a country is by no means an easy one. She is dependent on the great political powers and, as was shown in the Second World War, she is often the victim of the life-and-death struggles raging between these Great Powers. Budapest is now in ruins. The people of Hungary are starving. But the country valiantly carries on her two-fold cultural activity, perhaps with reduced means but with undiminished will and determination: she receives readily and guards faithfully what Europe has to give and, within her modest possibilities, she does her utmost to contribute something through the work of her writers, artists, scientists, thinkers, to the cultural wealth of Europe, and perhaps also to the post-war reconstruction of international intellectual life.

FERENC KORMENDI

THE SOLDIER AND THE SOIL

It is obvious that only a small percentage of the demobilised soldiers can be absorbed in existing or newly-evolving industries in India and that, therefore, a very large number, particularly from the Punjab, will have to depend mostly on the land for their livelihood. How can their sense of discipline best be harnessed to the service of the soil? In *Indian Farming* for December, R. Maclagan Gorrie suggests some ways: With the aid of earth-moving machinery, such as the soldiers are familiar with, they could co-operate in reclaiming eroded and ravined lands; in utilising waste lands for the production of timber, firewood, fodder and thatching grass, resin and gum; in the scientific management of forest areas; in reclaiming water-logged areas; in constructing dams; in providing wind-breaks and shelter-belts to control the movement of wind-blown sand; and in increasing the output of scarcity areas by contour bunding, as demonstrated in Bijapur District, in Bombay Presidency. Thus soil erosion and failure to conserve water, which the author rightly calls "the twin causes of agricultural poverty," could be overcome and two blades of grass made to grow where one grows now. Surely a more patriotic work than wielding the weapons of war!

G. M.

THE POET IQBAL—INDIAN

[**Shri Gurdial Mallik** writes here of one of the greatest of India's modern sons whose death anniversary falls on the 21st of this month. Iqbal was a lover of his country as well as of the Divine. A poet, a philosopher, an ardent Muslim—yes—but also Sir Muhammad Iqbal was an Indian patriot.—ED.]

Over half a century ago, at Lahore, at a poetic symposium where poets, probationers as well as past-masters, had foregathered to recite their respective compositions, there was enacted a scene which has been preserved in the memory of the public. After the programme had been well-nigh concluded there sprang to his feet a stripling of hardly twenty summers, who had been seated among the audience. And in a voice that was resonant and with a face wreathed in radiance, he burst forth in an Urdu couplet that, rendered into English, would read :—

> The drops from my tears of repentance
> were picked up by divine grace
> And regarded as pearls.

All looked up in utter amazement. The eyes of not a few were wet with tears. But one, advanced in age, experience and aspiration, went over to where the young man stood, stroked his head in token of blessing and said to him, "My lad, you *are* a poet in the true Indian tradition."

It is a thousand pities, indeed, that Muhammad Iqbal—for the youth who had startled the audience at the poetic symposium was none other than he—should have had the Indian aspect of his poetic genius and personality placed in the background, for several years past, by quite a large number of his admirers who have represented him as the parent of Pakistan. This essay aims at emphasising the Indian-ness of Iqbal.

An Indian, whether a pedlar of wealth or of wisdom or a poet who wings his way through life on visions, is a person who has, deep down in his consciousness, a strong sense of his oneness with all Life; more concretely, with his fellow-men. He rejects racialism, religiosity and ritual which impede the unfoldment of this oneness in his ideals and activities. And so sings Iqbal :—

> He who will make distinctions of colour
> and blood will perish—
> He may be a nomadic Turk or a pedigreed Arab.*

Again, in his song which has come to occupy the honoured place of our national anthem :—

> We are Indians.
> India is our country.
> Religion never preaches mutual animosity.

In world-wide fellowship lies the secret of human fulfilment and freedom. The arch-enemy that stands in the way of the individual's association with or affection for all is his instinct of separateness in the name of self-preservation. It is this

* For the English translation of the originals quoted in the course of this essay, the writer acknowledges his indebtedness to Syed Abdul Wahid's *Iqbal*.

which assumes in the aggregate the nature of nationalism. And nationalism gives birth, before long, to a brood of barrier-building creeds like churchianity or untouchability and credo's like the colour-bar, or race-superiority. What is, then, an antidote to this engineered antipathy between man and man? It is the sovereign solvent of Love :—

If you realize it, the secret of freedom lies in love,
And slavery is the result of distinguishing one from another.

It is because the West, he thought, had set up a shop, so to speak, for selling the counterfeits of love—for her many "isms" in politics, economics and ethics have often resulted in the breach, if not the abrogation, of the law of mutual aid and aspiration—that he warned her, long ago, that her civilization would commit suicide one day, with the very weapons which she had invented for conquest and carnage. And today, as we survey the scene around us, our eyes can read the writing on the wall.

Now love is a creative principle as well as a power. It is at once dæmonic and dynamic. It is ever a secret, because the source whence it emanates and on which it draws in its work of self-integration, is beyond the intellect of mortal man. It is like the tree, the roots of which are enveloped in invisibility; one can see only the foliage, the flowers and the fruit.

In the heart of love there dwells the desire to bind itself to another, be this other a person's *alter ego* or his community, his church or his country.

When an individual attaches himself with a group,
The drop in its quest for expansion becomes an ocean.

And it is to clothe and consummate this self-prompted, self-imposed "bondage" into beauty that man craves to create art, literature and other vehicles of his self-development. If Nature is God's art-gallery, man likes to match it with one of his own. For, love can be made luminous only through the script and symphony of joy "in widest commonalty spread." In the measure in which man is creative, he is a son of God.

One who does not possess creative power,
To us is naught, but an infidel and a heretic.
Thou didst create night and I made the lamp.
Thou didst create clay and I made the cup.

The beatitude of the individual is his uniqueness. His being King in his own right is his greatest glory.

Do not demean your personality by imitation,
Preserve it as it is a priceless jewel.

Love is like the bird's unquenchable longing for flight, away from its limited nest on earth into the illimitable empyrean above. For it, self-sufficiency is death, as stagnation is death for the stream which is ever speeding to meet the sea.

Life is naught but a love for flight,
A nest is not the place for it.

Thus, in the syllogism of the Spirit, love and life become convertible terms. What makes the former fallacious is a derogation or denial of the latter. Truly did the Teacher of Nazareth say, "God is Love"

and "Love is God." It is in the integrity of this spiritual equation that man can claim his kinship with the Creator of the Universe. And usually what cancels out this equation is fear in one of its myriad forms, from abasement to awe. What is permissible, perhaps, is "fear of God," in the sense of one's awe of Him, induced by one's intuitive, emotional or intellectual conception of His existence and attributes.

> Fear of anybody except God is inimical to action.
> It is a robber of the caravan of life.

And it is in the context of this comprehension that even death loses its sting of suffering, or of self-effacement for man. He can smile at its approach and eventuation, for he knows, through his luminous love for God, that every time he dies, physically or figuratively, he is being drawn nearer and nearer to his flaming faith and fulfilment in Him, the Ever-present Eternal. Death, in other words, is to him a call to pledge himself to God and say to Him, "I am ever Thine, Thine for ever and for ever."

> I tell you, the sign of a super-man :
> When death comes there is a smile on his lips.

And if the last utterance of a man, before he passes out of the body, be any correct clue to his heart's ultimate yearning—as they say it is—then there is no doubt that the strongest undercurrent of Iqbal's self-expression was a seeking after the Supreme Reality. For, it was the winged Word of the ages, "God," that was on his lips as he breathed his farewell to the world in April 1938.

Thus in his outlook on life, as in his attitude, Iqbal was an Indian in the long line of this country's lovers of God. These have all along set greater store by the transmuting touch of divine grace than by their energy or the achievement of their own exertions. And yet their dependence on that grace has not been akin to that of a slave on his master, but similar to a child's love-dictated dependence on his parents. Further, this dependence is of a dynamic type, because Love is an active incentive and inspiration, as it is also aspiration.

> Be a lover constant in devotion to the beloved,
> That thou may'st cast thy noose and capture God.

Iqbal's ceaseless search was for the Superman, the Divine Man, the man in whom the beauty of love and the love of beauty shine forth in all their splendour. It is the quest of the Brahmin for Brahma. (Was it in this spirit that he once referred to himself as "a man of Brahmin extraction, versed in the mystic knowledge of Rumi and Tabriz"?) *Apropos* of this, and to conclude, the story (a favourite of Iqbal's and one rendered by him poetically) of the Master with a lantern, roaming everywhere in search of Man may be succinctly told:—

> The Master said, "I am tired of devil and beast. I desire a man."
> "He is nowhere to be found," they replied.
> He said, "A thing that is not to be found—that is what I desire."

GURDIAL MALLIK

H. G. WELLS AND RELIGION

[**R. L. Megroz,** critic, biographer, poet and dramatist, analyses here the "religious earnestness" of one of Western civilization's most vigorous and fertile minds. The pessimism found in Mr. Wells's latest book is understandable, but despair of humanity is impossible in the light of the grand achievements of the few who presage what the race of men may be at its maturity.—ED.]

Many are the meanings attributed to the word "religion"; many are the definitions of the nature of religion. Awe and piety inspired by a sense of the supernatural, a sense tinged with fear rather than love, colour the primitive background of the conception, which was slowly broadened and intellectualised and finally resulted in an almost complete divorce from the idea of supernatural mystery. This new-old concept takes its place as humanism in our civilisation alongside the subsisting and still dynamic religion of worship and prayer. In retrospect we can see how the valuable propaganda of the theosophical teachings has helped to preserve the essentials of ancient truth in the modern consciousness, during the phase of a new orientation of thought. What may be called the enlightened secular view of religion was expressed by the philosophical Victorian poet, Matthew Arnold, in *Literature and Dogma*:—

> Religion, if we follow the intention of human thought and human language in the use of the word, is ethics heightened, enkindled, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion.

That definition is no more complete than we might expect, and the modern school of humanism, which is largely based upon Platonic philosophy as well as on the latest scientific conclusions, could quote it as a text for its liberal religion of man. This, as Mr. Bernard Shaw might say, has thrown out the baby with the bath water, discarding the supernatural along with superstition. The Greek-inspired Swinburne in "Hertha" eloquently proclaims the moral, and it is far from being ignoble:—

> But this thing is God,
> To be man with thy might,
> To grow straight in the strength of thy spirit, and live out thy life as the light.

There is, however, something more implied in Matthew Arnold's definition, which reminds one of the Catholic poet, Francis Thompson, who declared that mysticism was morality carried to the n'th degree. There is, in other words, something more than the accumulated experience of society in establishing standards of conduct. These are, it is true, largely empirical, expressing the necessities of social preservation, and every society has made use of its religious specialists, its privileged witch-doctors and priests, to maintain the moral code with supernatural

sanctions. Hence much frustration and the continual oppression of insufficiently flexible rules which, as modern anthropologists have shown, can retard the development of a community. But the cultural forms of societies have a psychological basis, and one of the endless dilemmas of civilisation is that the healthy attacks on over-rigid traditions involve usually attacking the religious teachings which are their mainstay.

For in the teachings of religion, however choked with superstition and fear of change, there is the unchanging nucleus of wisdom, born of the inspiration of seers. The human response to the universe as a manifestation of superhuman intelligence has been developed and purified of its more primitive crudities through mystical experience. This intermittent conviction of harmony beyond the fragmentary experiences of humanity has been strong enough to irradiate philosophy with a sense of the divine source of our furthest-reaching perceptions of reality.

It seems characteristic of human limitations that much of the noblest humanitarian labour to bring more light and happiness into the world is to the credit of individuals who have never achieved the mystic's inner certainty but have been restlessly seeking the same harmony. Collecting and sifting experience, they are the builders of the true civilisation, and this is an aspect of H. G. Wells, one of the great men of our time, to remember if his last book, *Mind at the End of Its Tether*, shocks you by its pessimism. This and the similarly brief book, *The Happy Turning*, which Mr. Wells gave us in the spring of 1945, cannot be ignored by any one who would understand him. Brief and disjointed notes, they remind us that the old fighter for humanity is seventy-nine and an invalid. For some years Mr. Wells's writings have appeared in more or less fragmentary books until they have begun to resemble a heap of shell-cases among which are some unexploded shells. It is not safe to leave them unexamined. To the student of religious literature the two small books issued in 1945 are full of special interest when set against the long creative career of this great story-teller and social philosopher.

In *Mind at the End of Its Tether*, besides recording his sense of human defeat, he runs over some of the biological and geological evidences of how, in the course of evolution, life-forms are replaced by others. Mankind, he says, has reached an *impasse;* we live in a state of delusion; beyond the universe—the proud creation of human mind as its home—is a mindless nihility waiting to swallow up conscious life. He is convinced that self-conscious existence is doomed to extinction.

We may choose to read his expression of conviction as a subjective view, a projection of his own mood into the universe. But we ought to remember that Wells's courageous intellect is unlikely to be dominated

by any scientifically baseless feeling, and that, in fact, there is nothing in his latest books that was not at least hinted at in earlier work. In the years when Wells was making a great effort to include in his educational propaganda a fresh synthesis of religious truth, his intuitive intellect proclaimed *God, the Invisible King*. That evolving God which he saw as fulfilling Himself through the co-operation of humanity was not the whole of his symbolic picture of reality. He described the ancient impersonal Force in the universe as an onlooker, an unfriendly onlooker at the gallant struggle against death and darkness. In *Mind at the End of Its Tether*, Wells's mind is concentrated entirely on that dark opponent, the implacable Antagonist of what we call life, and in his pessimism there is more than a *nuance*, as he does not fail to underline, of the fatalism of ancient Greek tragedy.

Very diffidently, because I am fearful of even seeming to be impertinent, I should say that Mr. Wells, without using the terms of a religious mysticism, is recording the spiritual experience that mystics call the night of the soul. The bold, clear intellect confronts the doom awaiting all things temporal. Since he finds possible no sentimental evasion, whether pseudo-religious, such as the churches supply so readily, or romantic, like that of the swaggering stoic who shouts that he is the Master of his Fate, Wells feels the ultimate defeat of mankind that has struggled so far and achieved so much.

That I do not exaggerate the strong religious element in the Wellsian philosophy is shown by his notes in *The Happy Turning*. In contrast to the later book, *The Happy Turning*, if not exactly cheerful, was written in a comparatively flippant manner, though serious in purpose. It professed to give an account of his visits to the Happy Land in his dreams (a very Wellsian version of "Heaven") his nightly escape from the war and contemporary futilities. Discussing this dream world, he says:—

> Religions are such stuff as dreams are made of. The Athanasian Creed is severely logical in dreamland, Isis is transfigured into Hathor, a cow, Quannon, the crescent moon and Murillo's Queen of Heaven, and still the dream flows on. Osiris becomes his own son Horus, who becomes again Osiris and the Virgin Mother, in incessant rotation. This is the atmosphere of this uncontrollable Wonderland beyond the Turn, in which my accumulated loves and suppressions, disappointments and stresses, find release.

So in the Happy Land he finds many of his visions of a happy earth have become fact. Even the fruit orchards associated with boyhood memories are being subjected to the improvements of a vast Luther Burbank organisation. You are sometimes strongly reminded in bare hints of his intuitive planning of *A Modern Utopia*, which was written over forty years ago and is still ahead of current sociology.

It is just like Wells to be so right and at the same time to make it easy for many fearful and sentimental defeatists to assert that he is so wrong. Only defeatists and the very stupid can be content with the past of this muddled world, and it is a strange confusion of thought which regards efforts to make society plan for prosperity as irrelevant or inimical to true religion. If you are going to dream of a Happy Land and have fought all your life to make men realise that they have the power to achieve it here on this earth, then quite naturally some of the valid Utopian schemes of the conscious mind can be woven into the personal oneiromancy. "We, the Creative King in man," will do this and do that, change indeed the face of the earth.

But the ambition is that of a humanitarian. The most revealing part of this little book might be called "Talks with Jesus," seemingly an incongruous subject for H. G. Wells, until we remember that long ago he included Jesus of Nazareth in a list of the six greatest figures in human history. He has always attacked the Churches, especially the Roman Catholic Church, because while preaching human brotherhood they have, through the pursuit of power, done so much to cause or to accentuate divisions among mankind. The nations of Europe offer a sad and bitter object-lesson today of how right he has been. But in his dreamland he found Jesus of Nazareth the most congenial of all his dream companions, and says: "His scorn and contempt for Christianity go beyond my extremest vocabularity." Jesus becomes somewhat Wellsian, of course, but it is not easy to dispose of the two conclusions, that Jesus had nothing to do with what are called Christian Churches, and that much of the teaching in the Gospels is revolutionary humanitarianism, which through history the heads of the Roman Church have fought against as ruthlessly as any Hitler, though more subtly. The attraction of Jesus can be seen as an inspiration to Wells while he was earnestly hammering out his own version of a modern religion that should include the wisdom of His teachings while rejecting the Christhood imposed on the simple seer by priests.

It is important to take account of Wells's religious earnestness, for it can easily be overlooked owing to certain insensitivities of the ardent sociologist. Wells has usually skirted round rather than realised the mystical and unpractical religious values, and I am not sure that he has ever accepted the unprogressive sovereignty of art, the disinterested æsthetic experience. It may be that his imaginative brilliance and the driving force of his constructiveness needed some limitations of this kind. Those enormous tasks, *The Outline of History* and *The Science of Life*, even without Wells's other energy-consuming work, might have been impossible to a more contemplative and passive mind. But to call a

genius like Wells a materialist today is not to condemn him, whatever the intention ; it merely serves to remind us, his beneficiaries, that all his long working life he has been the enemy of the avoidable antagonisms of rival groups and the muddled thinking which allows them to continue to oppress and impoverish humanity, so that the brotherhood of man remains still only a dream of the Happy Land, and humanity seems to be meeting half-way the universal darkness that must cover all mortal things.

R. L. MEGROZ

POETS AND PHILOSOPHY

A very interesting theory of the development of ideas in the process of being handed down is put forward by Prof. Denis Saurat in the first instalment of "Poets and Metaphysics" in the *Experimental Metaphysics* quarterly for October. Ideas, he holds, have an evolution of their own, apart from their partial expression by some great man at one point of their evolution. "Ideas really evolve in the masses, in unknown people." Some great man again, centuries later, he writes, may give a new shape, not to the ideas thus expressed but to their descendants. M. Saurat takes as part of his illustrative material the angelology of Spenser, of Milton and of Blake. Hugo's charming fantasy of the relation of fairies and children, he shows strikingly reflected and elaborated in a twentieth-century trance communication which he quotes.

Strikingly, but not surprisingly, since it is conceded that thoughts as energies have a continuing existence. For the history of ideas bears clear evidence of their having a force of their own, to which each admitting them to his mind adds his own quota. Otherwise how account for mental epidemics or for the fact that truths at first derided or ignored so often come in time to be accepted as self-evident, by the majority of thinking men ? The evidence is overwhelming that thoughts once generated live on their own energy, quite independent of the brain and mind that gave them birth. And thus the death of him who generated them can set no term to their ability to influence and even sometimes to obsess another's mind. It is a sobering idea that all thoughts persist as seeds for good or evil in the whole race.

Naturally mediums or psychic sensitives are most susceptible to the powerful current of magnetism that emanates from ideas, and the trance communication cited by M. Saurat, while containing elements foreign to Hugo's poem (*L'Art d'être* grand père, *XVII*) seems undeniably to bear the mark of the influence of its thought.

E. M. H.

KNOWLEDGE: THE FIRST REQUISITE

[In this article **Shri Shantichand K. Jhaveri** presents a brief for putting first things first. There is no doubt of knowledge being a prerequisite to progress, but we do not agree with Shri Jhaveri in seeing Liberation as the highest goal. The hope of reaching Moksha, Nirvana, Paradise, has inspired many in all places and all ages to spiritual effort, but is not that hope itself inspired by spiritual selfishness ? Is it not a higher goal to " remain unselfish till the endless end " ? To yield the Great Reward for others' sake, the choice the Buddhas and the Christs have made, is the crown and consummation of Dayā in its highest aspect of Compassion.—ED.]

In order to attain the uplift of one's own self and one's own soul, knowing the right direction is necessary. Complete knowledge as well as effort is essential to successful march in that direction. And knowledge is required also for the attainment of the final and supreme goal. Only the desire to attain the goal is not sufficient. If proper knowledge is acquired, then only can the attempt be made to progress in that chosen direction and thus the final aim can be reached. Knowledge is essential even for ascertaining the final aim, goal, mark, objective or destination. The lack of knowledge —complete knowledge of all things —makes us unable to make a choice between good and evil and at a moment of choice, in the absence of all possible alternatives, any one is selected out of the few available for selection. And, having made our selection, even if the way chosen is not perfect and the best, and even though the complete realisation of the goal may not be achieved that way, still the march continues in that direction due to lack of knowledge.

Knowledge too has its aspects. It is of two types. One is derived from the bodily senses and from reasoning and thinking based on sense data. That may be good for worldly and material progress and physical happiness. The other is a finer type—the knowledge of the realities of life and matter, of the soul of things, of the essence—*tatvas*—of things, knowledge of higher spiritual values and the intuitional knowledge called " Wisdom "—a rare thing and possessed by a few—great Vibhutis—of all times. The first type is not to be despised but it alone can never show us clearly the Path or the Goal. People without the second type of knowledge cannot be said to be wasting their efforts, if they try to live up to the best light they have, sincerely following the path which they think to be true, and which is parallel to and concurrent with the True Path. Their efforts, if they are in the right direction, cannot vanish and fail to bear fruit. They will, no doubt, bear benevolent fruits in this world of causes, if

honestly chosen and sincerely followed in the right direction. But it is mainly with the second aspect that we are concerned here—that subtler aspect of knowledge which leads to the elevation of the soul.

The work started without knowledge is never accomplished if it continues in ignorance. False belief takes possession of our mind and gives us the satisfaction of acquiring a particular thing. But it is only an illusion. We may entertain a desire to do a certain thing, we may sincerely believe that we are doing that thing, but if we do not possess complete or sufficient knowledge in that direction, then that work will suffer and fail. In spite of our not doing that work, risking the charge of untruthfulness and falsehood, we will show to the world that we are doing it. Though the thing was not there or we were not doing it still we believed we were. For example, if someone desires to observe complete Dayā—Kindness towards all the living beings in this world, *i. e.*, not to give any type of trouble, harm or injury, mental or otherwise, to any being—and then if that person does not know what a living being is or what life is and the essential nature and functions of living beings, then what is his position ? It is really a matter worth considering. He may be under the notion that he is showing Dayā to all beings, and at the very moment he is committing violence to beings. What a strange and contradictory coincidence ! The Jain scriptures clearly inform us that no Dayā is possible without knowledge. If one does not know a thing fully, then how can one adopt it or act on and for it ? " *First knowledge and then Dayā.*" If we understand fully this statement, then it will be clear that if the path is not illuminated by knowledge, then there are positive chances of one's going astray or stumbling into the wrong way. The position of those who come out to do a work without knowledge, is like that of a warrior who goes into battle without proper and sufficient strength, spirit, equipment and protection. He will have to suffer in the struggle which confronts him. Enthusiasm and desire may be very strong but if the chief thing—knowledge—is not there, then the desired work is never accomplished or not in the desired way.

One acquires a certain power of discrimination after attaining as complete knowledge as possible, and on the strength of that power one is able to decide his final goal, having at the same time regard for his own good and for the good of his soul. Knowledge means enlightenment of mind and soul, enlightenment psychic and spiritual. Proper knowledge gives not an ordinary way but a good, clear, unmistakable and level road to reach the goal.

But by only seeing the way and deciding to take it one does not reach the far-off goal. In order to reach it, untiring energy and spirit and an always enthusiastic, optimistic and ever-alert mental attitude are required. Therefore it has been

well said that so long as the good path of action, chosen after due consideration, is not followed, the goal cannot be attained. The Jain Sutras, Shastras and Scriptures proclaim that *Knowledge and action lead to the goal,*" *i. e.*, Moksha—that independence from worldly shackles which is and ought to be the final goal of all beings. That Moksha—eternal happiness and peace—can be attained only by the happy union of right knowledge and right action. If only one of them is there, then the position is like that of a person without legs or of one without eyes who is trying uselessly to reach his desired goal. The person with legs can see the path but cannot walk on it. The person without eyes can walk but cannot see his path and hence neither can reach his goal. Thus both, in spite of their strong desire to reach their goal, are not able to reach it. But if the person with eyes sits on the shoulders of the person with legs and directs the latter towards their common goal, then surely they will reach it by their united efforts.

In the same manner, if knowledge and action are combined, the final end—Moksha—will positively be attained. It is advisedly said in the Jain Shastras that it is necessary first to acquire real, good and true knowledge and then to put into practice different modes of action, penances, renunciations etc. So the irksome journey through this world will end and the palace of eternal bliss, Moksha, will be in sight and at hand—that abode which everybody aspires to gain because we know that every being wishes happiness. But wherein lies this much-craved happiness? Happiness lies in being away from anger, pride, attachment and greed, from affection and hatred, from all evil and sinful actions. So if right knowledge is achieved and then right actions are indulged in, there will be no end to happiness. The goal of all, the temple of soul independence, may not be far, after getting rid of the miseries of this world, such as births and deaths, and worries of all kinds. But that type of right knowledge is not achieved without the preaching of a Guru. So, in order to get such genuine unshakable knowledge, great personalities are required—those who have renounced all affection and attachment to this mortal world, who are selfless and detached from the evil allurements of wealth and of sensuality. If such a Guru is within our reach, then nothing shall we lack. Under his inspiration we could swim across oceans of miseries and walk over mountains of worries.

Torch-bearers of knowledge, kindlers of its lamp, themselves shine out in the brilliance of the light of knowledge and become immensely useful to others. Those possessing the power of right thinking go on that noble path, the royal road shown by the great Rishis, Gurus and Vibhutis, the path demonstrated by Shri Mahāvir, Buddha, Krishna, Rāma, Shankar, Jesus, Mahomed and Zoroaster, the path declared by

great, learned and benevolent saints. They do as they are told by these great Gurus and thus achieve their goal. They gain freedom for their soul and free it from all worldly bondage.

The whole world craves for physical, material and political freedom and stops only after achieving it. Then who would not crave for and try his best to get freedom for his soul, the best of all things worth while ? Beings wandering in ignorance fall in endless slums and undergo infinite miseries. So one desiring his own supreme uplift must get knowledge, right and true knowledge of everything, and, after getting that, make ceaseless efforts to achieve his final cherished goal.

The rôle of knowledge is to make a man fearful of sins and to make him a noble being. If one is not able to distinguish between good and evil, right actions and sins, after getting proper knowledge, then what is the meaning or use of such knowledge ? The real purpose of the acquisition of knowledge is to prevent one from doing evil things and that is the real fruit of knowledge. If the acquisition of knowledge is to lead to acts of destruction, bloodshed and carnage, to encourage a revengeful attitude in man, then it is better not to have such knowledge. But the true function of knowledge is to show to its possessor the true, peaceful and noble path and to encourage him to take to that path; to create in him more hopes and longings to acquire knowledge, to nurse and foster such desires and, after expending activity in that direction, to take steps to extend to others the shelter of the outcome of such desires. A man with knowledge tries to be completely without faults, sins and vices—moral and physical.

One must not stop with the alphabet, reading and writing, or with providing food, clothing and other usual worldly needs. One should not be satisfied with that. But one must be trained so to think as to uplift his soul. Knowledge, which can uplift a man's soul, which can make him distinguish between good and evil, between good actions and sins, must be imparted to him. Great institutions which would impart such knowledge and culture should be encouraged and maintained. The soul of a man must become pure, must appear beautiful. One has not to stop with physical comfort and personal adornment but must learn to uplift, purify and beautify his soul. Such knowledge is required—it is the requisite of premier degree.

Let knowledge become the leading star, so that some boat sailing in the stormy worldly ocean may reach its destination without losing its direction. Let the nectar of knowledge and the cup of action quench the thirst of an enquiring soul for ever. Let the flag of contentment of soul flutter on the golden summit of the palace of Moksha—place of complete independence of soul. By climbing up the ladder of knowledge with the help of energy, devotion and glorification of duty, action and Karma—in the charming, peaceful and ever-pleasing infinite space of Moksha let the soul dwell in innocence, let it rest in the infinite happiness of self-pleasure till the end of eternity.

SHANTICHAND K. JHAVERI

THE "SALE" OF RELIGION

[There is something repellent in the proposal of a campaign to "put religion over." The things of the Spirit cannot be sold. The most that is possible is to furnish the intellectual basis; the impulse to soul culture must come from within. But that impulse to soul culture can be caught as one candle can be lighted from another's flame. As **Mr. Laurence E. Moore** writes in this thoughtful article, "That religious organization which has true spiritual power will be known by the light which shines from the lives of its individual members," orthodox or dissenting. But that power is strictly not that of the organisation. It is that of the dedicated lives and of the truth that they embody. Gandhiji has written: "The only way I can supply my neighbour's spiritual needs is by living the life of the spirit." And again: "The rose transmits its own scent without a movement....If we have spiritual truth it will transmit itself."—ED.]

A Church of England Commission, which recently met to consider the decline in active interest throughout the country in the teachings of the Christian Churches, has now issued its recommendations for meeting this situation. Briefly these may be summed up as the Church Leaders' plan for a strenuous 'sales-campaign' to popularise and propagate the teachings of the Churches and generally to "put over" the Christian teachings to the general public. Various methods are advocated to achieve this end, all of which have the ultimate objective of "marketing" religion; of increasing its appeal to the people.

It is, indeed, a healthy symptom when the religious leaders of a country recognise the need for a revival of the faith in spiritual values amongst their own people, and the sincerity of the Church of England Commission in this respect cannot be doubted. All those who have similar ambitions, and who have seen with understanding eyes through the gross deceit of the material pretensions of this age, will support the Commission in their hearts. They may, however, hold serious doubts regarding the methods proposed to achieve the desired objective.

The great point at issue is whether spiritual understanding can be "sold"! For, whatever arguments may be brought against the use of the term, a campaign of the nature proposed is simply the "selling" of religion to the mass of the public in the same manner as any material commodity is marketed today. Has it, then, come to this, that the leaders of religious thought and sentiment have to descend into the markets of the world and adopt their commercial methods in order to compete with materialism? Have spiritual values so lost their appeal to the people that they must be popularised by an intensive campaign of advertising through wireless, press and "sales talk"?

Religion is the Mother of the Ages. To her maternal arms mankind has always turned and returned for comfort and sustenance in times of stress and disillusionment. She is the constant factor in the history of this world and before; the unfailing source at which men may drink and find peace and true values. She is the great Mother from whom primarily spring all permanent values and back to whom all rivers of thought and creative inspiration return, bearing upon their waters, great and small, the fruits of Life. Steadfast, unchanging, immutable, eternally wise and all-seeing she is the Mother-God of the universe. Before Time and beyond the limited conceptions of this age she reaches out, the all-inclusive, the all-powerful, the all-knowing. Worldly institutions, based upon different aspects of religion, have arisen from time to time throughout the world's history; have claimed the sole knowledge of her and the monopolistic right to present that knowledge to the people. Where are they now? They flourished for a tiny space in Time, making their individual contribution to the progress of mankind towards a truer knowledge of her. They struggled, they adopted every expediency to maintain their position of authority in the eyes of the people, but they disappeared under the great wave of advancing human thought.

One of the most noticeable factors which have consistently arisen with the disappearance or decline of every religious movement is the carrying forward of fresh aspects of their teachings by individual man and woman. While the movement still existed institutionally these individuals have been dubbed heretics and condemned and often furiously persecuted for their convictions. They have been killed, often with utmost brutality; every attempt has been made to destroy, efface and mutilate whatever they may have taught which did not comply with the accepted dogma of the movement. Yet, every attempt so made has resulted only in speeding up the decay of the movement itself and of strengthening the power of the individual teaching. And this has taken place irresistibly, despite every effort on the part of the movement to propagate its ideas and retain its grip upon the popular imagination. In fact, the more strenuously it strove to retain its worldly position the greater was its downfall when it came.

Probably the most outstanding example of this is to be found in the history of the Hebrew people, which rightly begins with the individual, inspirational ideas of Abraham. Born and spending all his early life amongst the Chaldeans, a people who indulged in polytheistic worship, he nevertheless conceived a strong idea of the Oneness of God which so dominated him that he felt compelled to come out from amongst the people of his birth and to seek a country in which he could raise up a race who would be born into this idea from the outset and would

dedicate themselves whole-heartedly to its development. In furtherance of his ideal he came out from Ur of the Chaldees.

Thereafter we can follow the engrossing story of the gradual development of his idea as it freed itself in his consciousness from the old, inbred beliefs and traditions of his Chaldean upbringing. Those early records of Hebrew history are outstanding for the picture they give to us of the spiritual idea welling up and developing from inside the individual consciousness. There were then, amongst the Hebrews, no religious institutions or organised movements as we have since learnt to know them. The idea was born within the individuals themselves, from their own heart-felt desire to understand God, from which they intuitively felt that they would naturally come to understand life also. From father to son the idea was passed on, not always in the direct line of descent. But generation by generation it was taken up and carried a step further by the inspiration of individual men and women.

Thus it was that the early Hebrews could produce men such as Joseph who, sold into slavery in Egypt, nevertheless proved to have spiritual powers far in advance of the wisest men amongst the religious hierarchies of Egypt, at that period of the world's history the home of the most influential religious organizations in the civilized world. Joseph, a foreigner, but, more important, an individual imbued with the spiritual power and understanding born of his own inner strivings to understand God, rose to the highest places of prestige and influence in the land of Pharaoh.

Still following Hebrew history we eventually come to the time when organized, institutional religion takes its rise. At first it proved to be a benevolent, stabilizing and unifying influence upon the people who, from being a group of loosely knit tribes were now rapidly becoming welded into a nation. Their great leader, Moses, guided by his inner convictions of spiritual value, outlined for them the basic moral code which was to form the corner-stone of their religion and which we know as the Ten Commandments. Sublimely simple, yet direct in their interpretation and application to the daily lives of the people, no nation in the world has since formulated a code with greater spiritual power. Lacking no essential precepts for the guidance of human life, yet these ten commandments were not born of the wrestlings of committees or religious hierarchies, but came spontaneously from the heart and mind of an individual in tune with his God. This point is made even clearer when we consider the mass of temple ritual and theological dogma which was later added to what had then become known as the Mosaic Law, by the priests and scribes. The later additions added not one iota to the spiritual power of the original ten commandments, but, by concentrat-

ing attention upon ritualism and ceremony and outward show of worship, introduced those first elements into the Hebrew sense of religion which subsequently were entirely to stifle its essential spontaneity.

Moses's leadership and spiritual guidance was followed by a long period of great progress and material prosperity for the Hebrew people. Despite the gradual increase of a national sense of organized religion it was towards their individual leaders that the people turned for guidance and interpretation of their moral code, and it was solely because these men themselves lived so closely in accordance with their own convictions of God that they were able to inspire the people with the power of those convictions and thereby to prosper their national life.

A great turning-point in the history of the Hebrew people takes place, however, in the time of the prophet Samuel, when the people demand of him a king to govern them. Samuel saw clearly the issues at stake. He warned them that they were making a fatal mistake and pointed out the error in their reasoning. He knew that the greatness and the power of the Hebrews had until then been in the love and loyalty to their sense of God which each had held as a living faith in his own heart. He knew that this demand for a king was only the outward expression of a growing desire to replace their own responsibility for thinking out the issues of life by the vicarious efforts of an outside authority.

At this moment the Hebrew people sealed their own death-warrant and Samuel knew this. But they would not be dissuaded and they had their way. Their subsequent history is a startling vindication of Samuel's warning. Within the short space of three generations they were dominated by a temple organization, at first benevolent but later to become entirely autocratic. More and more the people sank under the sway of king and priest, of doing what they were told to do; of accepting and believing what they were told was best and right for them, without question or criticism. The religious organization, represented by the Temple, became all-powerful. It entered into every avenue of the lives of the people. It was kept constantly before their gaze and attention by the pomp and circumstance of its daily ritual and ceremony, by its fasts and feasts. Probably no religious organization in the world has ever exceeded the Hebrew Temple in its ability to grip the imagination of the people.

The rest of the story is familiar to any student of Hebrew history. As the temple increased in power the people sank further and further into that state of mental apathy with regard to spiritual values, which finds it easier to accept the ready-made doctrines of an organization than to make the strong mental effort, to go through the travail of mind, necessary to bring any spir-

itual truth to birth in consciousness. Nevertheless, this period is characterized by the great individual voices, the prophets; the free, vigorous and untrammelled thinkers like Elijah, Isaiah, Jeremiah, who did not hesitate to run counter to the wishes and teachings of king and Temple, for they, at least, saw the inevitable catastrophe ahead of both.

Thus the Hebrew people, as a nation, by relying upon the doctrines they were taught by the Temple, instead of striving to preserve their inherent right and responsibility to search for and attain the spiritual facts of life, each individual for himself, carrying their religious experience thereby further along the road of progress with each generation: instead of keeping alive in each heart and mind the search for God started by their great ancestor, they found it required less effort to accept the ready-made doctrines of the Temple and the whole nation sank gradually into a state of spiritual attrition and gross materialism.

It would appear from a study of the history of organised religious movements that there comes a time with all of them when the "form" of the organization and the "letter" of its teaching begin to make a greater appeal to the people than does its spirit. Thereafter, unless the organization has a large degree of secular power, as in the case of the Hebrew Temple or the Christian Churches in the Middle Ages, whereby people can be compelled to conform to the ritualistic and ceremonial laws of the organization, there comes a gradual dropping off in interest altogether, because the teaching ceases to satisfy the inherent need of man for spiritual nourishment. This is the often unrealised urge, lying dormant, for spiritual self-expression, and this urge cannot be satisfied by anything offered to it from outside the individual. It must and can only be satisfied by the mental struggle, the spiritual travail, through which all great truths are born; and this must take place within the individual himself. Once this fact is generally recognized, as it was by Abraham and the Hebrew patriarchs, we shall again experience a revival of spiritual power and see a reappearance of those great individual demonstrators of it who have been the true luminaries of the world's history.

Religion, the science of spiritual power, the understanding of God, cannot be "sold" to the people like any material commodity by any methods of propaganda or advertising. All such attempts will eventually react upon themselves and defeat their own object. That religious organization which has true spiritual power will be known by the light which shines from the lives of its individual members, whether those members subscribe entirely or only partially to all that the organization professes to stand for. It will wisely watch for the signs of the times and listen carefully to the voices of its own dissenters, for through them it will find the legitimate criticism of

its own need for change and growth. It will then take such steps as may be indicated to put its own house in order. Only in this way can it hope to survive the impact of new ideas in a changing world and to preserve its original freshness and usefulness as an organization, until the vision foreshadowed in the Revelation of St. John (Chapter 21) shall come about :—

And I saw a new heaven and a new earth : for the first heaven and the first earth are passed away; and the sea is no more....

And I saw no temple therein : for the Lord God the Almighty, and the Lamb, are the temple thereof.

LAURENCE E. MOORE

" GLOBAL BROTHERHOOD "

" World Vision for World Order. " Prof. Irwin Edman of Columbia University, writing on this subject in *The Review of Religion* for November, finds the dynamic missing from discussions of a "global brotherhood." Those discussions "have been too often in almost completely political and economic terms, as if man were solely a voting, money-making animal." The spirit of man has been left out. Vision has been lacking, without which world organisation must fail. Faith in nature and in human nature and intelligence. The charge-sheet is admittedly long. Human energies have been turned to destruction, the evil elements in human nature have been stressed by novelists and psycho-analysts till men have lost faith in their neighbours and faith in themselves. Yet Professor Edman points to the reservoirs of generosity and of nobility in man.

Perhaps we have hardly given human nature a chance. Unless we have faith in making the world on the basis of what human nature, time and again, has demonstrated itself to be in the way of courage, kindliness and justice, we have only the alternatives of eternal war and eternal chaos.... To believe in the possibilities, so moving and generous, that lie before a disciplined intelligence is to carry on into the modern world the prophetic insights of religions thousands of years old.

Professor Edman puts his finger on a great psychological truth. "There is no impossibility to him who *wills*" but faith in the possibility of achievement is the key to the dynamo. In affirming his faith in the constructive possibilities of human intelligence, Professor Edman echoes the sixteenth-century Paracelsus who declared that if we rightly understood the powers of the human mind nothing would be impossible to us on earth. But Paracelsus added, further confirming Professor Edman's plea :—

The imagination is strengthened and devoloped through *faith in our will.* Faith must confirm the imagination, for faith establishes the will.

Whether Professor Edman is aware or not of his ideological debt to Paracelsus, thoughts *are* handed down from age to age.

E. M. H.

NEW BOOKS AND OLD

AN ARSENAL OF LIBERTY *

This volume contains a collection of papers read at the conference organized by the London branch of the P. E. N., an international society of writers, to commemorate the tercentenary of the publication of Milton's *Areopagitica* in 1644. Milton's message, as given in this trumpet-call for the freedom of expression of opinion, runs through all the ways of human life and dignity, and never more than in this afflicted century when, in the names of political and social ideologies, it has been sought to extinguish the freedom of the mind over vast tracts of the world. It is perhaps the one prose work of the poet, entirely worthy of its author and worthy of its cause. It is distinguished by lucid eloquence, calm and careful reasoning, and even occasional touches of humour. It is a classic both on account of the splendour of its prose rhythm and the universality of its argument. Its lofty elegance is compelling in its persuasion, for it is not so much by its literary power as by the strength of its great sentiment and its outstanding appeal to men of all times that it has endured and will endure.

The conference celebrated the tercentenary by discussing the place of Spiritual and Economic Values in the future of mankind. The speakers included some of the notable intellects in the worlds of science, literature, religion, philosophy, politics, and economics today, from different countries. Some of the contributions have no direct connection with Milton's plea or the theme of the conference. But all of them reveal a high standard of thought and the different aspects of the spiritual faith that permeates great minds in their search for a solution of the problems that confront us. The materialistic values that at present vitiate our problems and politics can be counteracted only by a vigorous plea for spiritual faith. From a reading of the different papers in this discussion it appears clear to the mind that if humanity were to devote even half the time, the energy, and the wealth which are spent on the material embellishments of life, in realizing the latent possibilities of its own spiritual force, many of our problems would wear a different aspect altogether. The long dark night of political squabbles, of material greed and hatred, will end only when the freedom of the spirit begins to dominate our thoughts and our actions, and when we cease to pay merely lip homage to the love of truth under the guise of freedom of expression.

The proceedings were opened by a presidential address by Mr. E. M. Forster who was but lately with us in this country. He drew a profound distinction between man's two mental attributes which he defined as "the

* *Freedom of Expression:* A Symposium based on the Conference called by the London Centre of the International P. E. N. to commemorate the Tercentenary of the Publication of Milton's *Areopagitica:* 22-26th August 1944. Edited by HERMON OULD. (Hutchinson International Authors Ltd., London. 16*s*.)

ought" and "the must." The "musts" appeal to history. The "oughts" appeal to the conscience of man or his "inner mumble" as Mr. Forster calls it. As speaker after speaker followed him, four important themes came up for discussion,—censorship in all its forms, Milton's view of liberty, as related to his times and our own, liberty in society as a general principle, and the interrelation of spiritual and economic values. There were some scholarly appreciations of Milton, notably by Mr. Herbert Read. Dr. Mulk Raj Anand spoke on "The Example of Milton" in India, pointedly calling the *Areopagitica* "a book we need even more than you do." The whole problem of propaganda, the dissemination of opinion, the distribution of printed matter, has changed entirely since Milton's day. Professor Laski analysed the temporal and spiritual conditions in which the book was written. Mr. C. E. M. Joad took as his subject "Man's Superiority to the Beasts," which incidentally reminds us that the "missing link" is missing still; and Father Martin D'Arcy who spoke on "Society and Moral Values" showed that materialism as a philosophy of life was unworkable.

The theme of the discussion is a reminder of the need of eternal vigilance against infringement of the only conditions in which the arts can flourish freely. The book out of which the discussion arose has provided stimulus to the thought of English writers for three centuries and, as Mr. Herbert Read pointed out, its morals "would be as apt as if they had come hot from the press today." It is a milestone in the evolution of democracy, for it is man's charter of the freedom of expression of opinion. There are moments when its passages could be recalled and repeated till their concepts become a part of our daily life. Those moments came to us during the last few years when the totalitarian rulers, knowing well enough the dwelling-place of the great enemy of their racial theories, made a holocaust of books. It was then that those concerned in the profession of letters realized Milton's words that a good book is "the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

A word in conclusion for the editor, Hermon Ould, who has contributed an interesting introduction of his own. Those of us who are seeking light and guidance on the dark and difficult problems which confront us in a still unsettled world in which we are planning and constructing and reconstructing, will owe him a debt of gratitude for bringing together diverse intellects holding diverse views and wedded to diverse theories on a great occasion, to foreshadow the conflict and the shape of things to come, and for adding lustre to the organization whose name bears the initials P., E. and N., together making up the word "Pen" which still labours for the written expression of man's thought and opinion in many lands.

B. J. WADIA

FAITH IN DEMOCRACY *

As most people know, Dr. Sun Yat-Sen was a Chinese revolutionary who did much toward modernising China. He was born in 1866 and he died of cancer in 1925. The bulk of the book now under review is composed of his addresses and exhortations to the Chinese people, calling upon them to reform the government of their vast country and to get rid of foreign exploitation. Dr. Sun's political hope lay in the direction of communism. He regretted that the U. S. S. R. had accomplished so much more than his own people by revolution.

First, let me convey to you a few of his ideas in his own phrasing. After drawing a parallel from the interplay of centrifugal and centripetal forces in physics, he says of Liberty and Order that

> if the boundaries of "Liberty" are widely extended, there is a possibility that anarchy will arise; but if "Order" takes first place, there will be the new sway of absolutism. Political changes for the last few thousand years are the result of the conflict of these two forces....

That sounds reasonable but not highly original or very helpful. "Our Three Principles of the People," he says in another discourse, "mean government 'of the people, by the people, and for the people,' that is, a state belonging to all the people, a government controlled by all the people, and the rights and benefits for the enjoyment of all the people."

What, then, were these Three Principles? Looking into another paper we find these words:—

> What are the ways of applying democracy? First, there is the suffrage, and it is the only method in operation throughout the so-called modern democracies....The second of the newly-discovered methods is the power to recall. With this power, the people can pull the machine back. These two rights, the right to elect and the right to recall, give the people control over their officials and enable them to put all government officers in their positions and to move them out of their positions.... What power must the people possess in order to control the laws? If all the people think that a certain law would be of great advantage to them, they should have power to decide upon this law and turn it over to the government for execution. If everybody thinks that an old law is not beneficial to the people, they should have the power to amend it and to ask the government to administer the revised law and do away with the old law.

The slippery words here are "*If all the people....*"

In 1918 Dr.Sun said "Only a man who has been fed and clothed can observe all the ceremonies." (He was quoting an ancient proverb.) "If industry is developed, the full development of the economic resources of China is possible, and only then will it be possible to carry out the universal education of the people." That the democratic notion is not new to China we learn from the saying of Mencius: "Most precious are the people; next come the spirits of land and grain; and last, the princes." Finally, in view of the fact that he "warned his countrymen against the risk 'of remaining ancient,'" it is surprising and not unpleasant to find the Doctor addressing a public prayer "to the Spirit of Chu Yuan-Chang, the founder of the Ming dynasty." It ended with the words "Spirit! Accept this offering."

In a fine "Biographical Sketch"—

**The Teachings of Sun Yat-Sen.* Compiled by PROF. N. Gangulee. (The Sylvan Press, London. 10*s.* 6*d.*)

which is also an excellent survey of the last fifty years of Chinese history—Professor Gangulee shows how corrupt was the rule of the Manchus, originally a conquering race from Tartary. Indeed, Dr. Sun attempted a "Labour" which would have daunted Hercules, and as a brave man fighting for the happiness of four hundred million Chinese, we should honour his memory. Nevertheless, this book arouses again the subject of humanity's facile acceptance of certain evocative words without examining what they really imply. The word which is now most frequently brandished is, I suppose, "democracy." We have fought two ghastly wars for the sake of democracy, and Dr. Sun was convinced that all would be well if he could introduce democracy into China. Any meeting will respond to this magic and meaningless word. Does it mean that "all the people" are to approve of any new "law"? It is unthinkable that all the people should ever be of one mind. Does it mean that a majority of the people will always choose a wise government? Who believes that a counting of heads can lead to wisdom? Does it mean that a vociferous Minority should overrule a more thoughtful class than its own? Until everybody is wise, and equally wise, true democratic rule—the rule by everybody—is impracticable, and that is why American democracy has produced no equality whatever, why our own government in Great Britain is a government by an oligarchy of financiers or of Trade Unionists, why Russian communism might so easily be regarded as a tyranny.

And just as people use the words "Democracy," "Fascist," "Bolshevik" without pondering them, so do they adopt and repeat any phrase which suits their prejudices. Have we not heard endlessly how Lord Acton wrote "All power corrupts: absolute power corrupts absolutely"? I suggest that absolute power did not corrupt in any degree either Marcus Aurelius or Asoka. No, the reason for which we hang on so desperately to the democratic notion is that we want at any cost to save the weak or unskilful from being ruthlessly exploited by a class or a government which has not the moral beauty of the Roman Emperor or the Indian King. Given rulers or a ruler of high character and no one would suffer from any form of government. The antique problem is therefore entirely a moral one. For my part I regard humanity as so quarrelsome and each part of it as so eager to manage the rest of the species that I should despair of any lasting co-operation and breadth of view were it not for the perilous but awe-inspiring existence of the atomic bomb.

CLIFFORD BAX

A GREAT MONUMENT *

The 21st January 1943 was a sad day in the annals of Indological Studies for on that day was called to rest the greatest scholar of the Great Epic, Dr. V. S. Sukthankar. Indology in general and *Mahābhārata* studies in particular have suffered an irreparable loss in his demise. The Sukthankar Memorial Edition Committee was formed immediately after Dr. Sukthankar's death, to bring out all his published writings in two volumes, to be published on the first and second anniversaries, respectively, of his demise. The two well-printed sumptuous volumes were brought out exactly according to schedule. The Committee and especially its energetic and genial honorary secretary, Prof. P. K. Gode, the Managing Editor of the Edition, who was a close friend and colleague of the learned savant, deserve to be thanked for thus making available in a handy form the valuable writings scattered in a number of Oriental journals.

Dr. Sukthankar's punctiliousness and his high critical standard for typography and proper get-up are well known and the present volumes, maintaining the high traditions of the Karnatak Publishing House, are worthy of the great scholar whose memory they perpetuate, thanks to the careful attention of Professors Gode, Katre and Kosambi.

The two volumes bear ample testimony to the varied interests and the sound and critical scholarship of Dr. Sukthankar. He was not only the father of Indian textual criticism and the accredited authority on *Mahābhārata* problems; he was also a sound linguist and philologist, a great scholar in the Sanskrit language and literature and an expert in archæology, epigraphy and palæography. The second volume, '*Analecta*,' containing the earlier writings of Dr. Sukthankar, shows how the way was paved for the great epic studies and the monumental *Prolegomena*, and indicates the sound equipment that eminently qualified him for his stupendous task as General Editor of the *Mahābhārata*.

Even the first paper, published in 1912 during his student days at Berlin, "Miscellaneous Notes on Mammaṭa's Kāvyaprakāśa," evinces the same perfect style, economy of words and directness of approach which characterized all his writings.

The next contributions, to Epigraphy, Numismatics and Palæography, from the various Reports of the Archæological Survey of India and the numbers of the *Epigraphia Indica*, at once proclaim the great pains Dr. Sukthankar took to ensure accuracy, the attention he paid to the minutest details, his scientific and objective approach and his thorough mastery of all particulars. The historical studies are not many; but they also prove that he possessed all the qualities of a really great scholar: soundness, thoroughness, precision, accuracy, critical scholarship, objectivity and, above all, absolute freedom from dogmatism.

His doctoral dissertation, *Die Grammatik Śākaṭāyana's* (*Adhyāya* I, *Pāda* I) which contains the constituted text with the commentary of Yaksha-

* *V. S. Sukthankar Memorial Edition.* Vol. I. *Critical Studies in the Mahabharata*; Vol. II. *Analecta.* By the late V. S. SUKTHANKAR. Edited by P. K. GODE. (V. S. Sukthankar Memorial Edition Committee, Poona 4. Rs. 35/- per set)

varman, and translation and notes in German, is also a contribution to the history of Sanskrit grammar.

The beginning of a new interest in the then hotly argued Bhāsa problem is evinced in Dr. Sukthankar's short notice on the *Chārudatta*, one of the plays of Bhāsa published in the Trivandrum Sanskrit Series. Dr. Sukthankar contributed a series of six articles in the *Studies in Bhāsa* on various important aspects of the Bhāsa problem, in which he critically and exhaustively dealt with the linguistic, metrical, grammatical and dramatic features of the works of Bhāsa. There is also a bibliographical note and a concordance of the dramas. He also rendered the *Svapnavāsavadatta* into English with notes. This, published by the Oxford University Press, is the best translation of the drama. The final article on Bhāsa, in which he summed up the various views on the Bhāsa problem and pointed out frankly the defects and drawbacks in the reasonings of the protagonists of various schools, is well worth perusal. These studies in Bhāsa and the critical reviews of different works indicate that Dr. Sukthankar had a special leaning towards textual criticism from early days.

The contents of the first volume (except one Presidential Address on Linguistics) bring us to 1925, after which Dr. Sukthankar devoted himself almost exclusively to the work on the *Mahābhārata*. He took charge of the *Mahābhārata* Department of the Bhandarkar Oriental Research Institute as General Editor on 4th August 1925. The fascicule of the *Ādiparvan* was out in 1927 and the final fascicule, along with the celebrated *Prolegomena*, in 1933. His Presidential Address at the Linguistic Section of the All-India Oriental Conference at Tirupati deals with the present state of linguistic studies in India.

The first volume, "Critical Studies in the Mahābhārata," is the product of Dr. Sukthankar's mature knowledge blended with experience (*Jñānam savijñānam*), the result of his rare and undivided devotion to the *Mahābhārata*, and represents the high-water-mark of his scholarship, testifying to his critical acumen, his objectivity of approach, his rigorous application of scientific methodology, and his meticulous precision. These studies in the *Mahābhārata* deserve to be included in the post-graduate courses of our Universities so that their close study may initiate our M. A.'s into the intricacies of critical editions and textual criticism. It may be noted that the publication of the critical edition of the *Ādiparvan* was acclaimed by Dr. Winternitz as "the most important event in the history of Sanskrit Philology since the publication of Max Müller's Edition of the Ṛigveda."

The *Prolegomena*, the bed-rock of *Mahābhārata* textual criticism, has firmly established the claims of Indian scholarship in the domain of text-editing and text-criticism. It is a model of good temper, moderation and objectivity, and is a brilliant exposition of the entire text problem of the *Mahābhārata*. It will stand as the solid foundation of textual criticism for all further work on the Indian Classics. The general principles enunciated in the *Prolegomena* have been proclaimed by all reviewers "unquestionably sound."

The series of epic studies is inseparably connected with the question of

the Critical Edition of the *Mahābhārata*, and Dr. Sukthankar has attempted therein to answer at some length, with his usual precision, some of the fundamental criticisms against the principles laid down in the *Prolegomena* or their application in particular contexts. Especially interesting is the third article, in which Dr. Ruben's criticisms have been effectively answered, after a searching examination of his own principles, wherein the soundness of his methods of text constitution and classification have been demonstrated beyond question.

The two volumes before us give a panoramic view of the literary life of Dr. Sukthankar—a carefully planned life wherein every detail was scrupulously analysed and worked out and revised various times before its final appearance in print.

The reviewer cannot close this article without a personal note. He was privileged to be in contact with Dr. Sukthankar since 1928 and had the proud distinction of being the only student to have secured the doctorate degree under his guidance. He came into closer contact with the great scholar during the last three years of his life and owes him a deep debt of gratitude. Dr. Sukthankar was not merely a great scholar; nobody that came into contact with him failed to be impressed by his courtesy, his simplicity and his charm of manner.

These volumes are a fitting memorial to Dr. Sukthankar. We strongly recommend them to all students of Indology and fully concur with Dr. C. R. Reddy's advice to every Hindu to regard the study of the first volume of this Memorial Edition as "an indispensable part of his culture."

A. D. PUSALKER

Ideas Have Legs. By PETER HOWARD. (Thacker and Co., Ltd., Bombay. Rs. 5/8) "Behold! the Atom Bomb!" "Behold! the Super-Atom Bomb!" Do we here hearken to the distant rumblings of World War III? No, it must not be. That is what people said twenty-five years ago also, but they were unable to prevent World War II. We should be more careful. The lust for power that divides mankind should be displaced by the love that ennobles and unifies. The warring "isms"—Imperialism, Fascism, Toryism, Liberalism, Socialism, Communism, Nationalism, Internationalism—are but the progeny of one giant "ism," Materialism, and none of them can lead us to the goal of felicity. We have sought too long to deny the Spirit, mock the Deity,—and is it surprising that we have battered and bruised ourselves? We must now turn inwards, we must listen to the little voice within, the Voice of God: "When man listens, God speaks. When man obeys, God acts. When men change, nations change." Here we have the dynamics of Moral Re-Armament as enunciated by Frank Buchman. In other words, Man should learn to energise his consciousness, to interpret His purposes, and to become His instrument: Man should learn to act as if all action were an offering to God; and when human nature is thus purposively transformed, it will rear even on this now sullied earth a "new heaven and a new earth." This is Mr. Howard's argument, and as an exhortation it is very timely. But by mixing reminiscence, gossip, denunciation and prophecy recklessly, he has made his book something of a hotchpotch. Neither the form of the book nor his staccato style is worthy of the book's great theme. Accustomed to the blatant clarities of Lord Beaverbrook, Mr. Howard is a little uneasy when he wrestles with spiritual issues. He writes with honesty and earnestness, however, and with a rattling fluency that makes his book very readable indeed.—K. R. SRINIVASA IYENGAR

About Education. By C. E. M. JOAD. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

Dr. Joad's object in writing *About Education* is, he says, to persuade the ordinary man and woman to cross the gulf that separates them from professional educationists. Certainly he has made a readable, if an irritating book, and one which contains a number of shocking facts which need to be more widely known. For instance it appears that in a Mass Observation report the question was asked at random, "What do you think of the news?" and a large number of women always answered "I never read the paper." Another statement he makes is that there is a figure of 60.4 non-voters among the working-class, but as this was at the 1935 election it seems very probable that the figure has changed since then.

What is useful and important is the fact that the whole book is cut up into the kind of short, often entertaining, sections that will hold the attention of the non-professional reader. What is more, it covers a very wide field, dealing with the aims of education and the means by which they may be attained. Dr. Joad lists an alarming number of different types of schools and educational bodies, which in itself indicates the peculiar and often confusing growth of our English educational system. He deals with the training of teachers and the different types of Universities. He has a snobbish distaste for what he terms the "Red-brick Universities" and a reverence for Oxford which may appear just a little funny to those who do not share it.

Dr. Joad seems to hope that by reforms in the training of teachers and an alteration in the educational system we may put an end to the England of Disraeli's "two nations," and yet on almost every other page he breathes a most disquieting contempt for the everyday mass of people. He considers that the English are, as a lump, entirely uneducated and uncultured, but containing a little leaven of highly cultivated upper-class brains which are second to none.

An interesting account of the Village College at Impington, which he considers to be an ideal establishment for the education of the adult in rural areas, gives details that will be helpful to any individual who is anxious for the development of village centres. This account shows the real need for new buildings in which varied activities are possible, and how difficult it is for the adult student to continue his education when there is nothing but a lecture room available in, perhaps, the village school or hall. Following on from this he pleads for a Labour University which should have the prestige of the older universities and should aim at giving a good all-round education rather than stress the technical side as have the newer Universities.

About Education covers such a wide field, which is, of course, why it is so valuable as an introduction, that it is impossible to convey more than a bare outline in a short review. It touches on religious teaching, on the daily life of a teacher in a town school, on the various bodies that are concerned with education (incidentally paying a well-deserved tribute to the W. E. A.) It seems a pity that, apparently for the sake of being "gay and vigorous," as the book's dust cover promises us, Dr. Joad should be so often rather cheap

and misleadingly sweeping. For instance, no doubt he is telling the truth when he reports that on a long railway journey, in a train packed with soldiers, he counted one hundred and four before he found one reading (and that one, an unworthy book.) It obviously does not occur to him that these men were not leisured travellers and that their farewell moments were probably concerned with their wives instead of the depleted book-stalls. Other statements, such as ring false to the teacher or the student, make one suspicious of the whole of the book. However, it is possible that the interest it may arouse in the subject as a whole will more than outweigh occasional inaccuracies and prejudiced statements.

ELIZABETH CROSS

Faiths of Many Lands. By E. ROYSTON PIKE. (C. A. Watts and Co., Ltd., London. 8*s*. 6*d*.)

This is a book meant primarily for children so as to awaken in them an interest in the great religions of the world. Illustrations in colour as well as in black and white constitute perhaps the best feature of the book, but the picture on p. 75 of "Parsees at Prayer" can be taken only as a joke. It is not likely that the illustration could have been made from life. Somebody seems to have taken advantage of the author's ignorance, for not one in the picture can be taken for a Parsee, two are palpably Pathans and the rest may be Chinese for aught one knows.

All the great religions are represented, but the chapters are of very varying worth, both in content and treatment. The chapter on Christianity is mostly an account of the different Churches and does scant justice to Christ himself. The chapters on Buddhism and Islam are fairly good though neither gives an adequate insight into the real nature of these great religions. "Mother Ganges" as an account of Hinduism is not a bad account of popular Hinduism but takes no account of the higher side of it, so that no child reading the book is likely to be attracted to Hinduism. "The Undying Flame" seeks to give a picture of Zoroastrianism, but is full of mistakes. The sacred thread is spoken of as a belt and the author seems to be under the impression that "holy fire" is in every Parsee home; wrong, if by "holy" he means consecrated. The account of Confucius and Lao-Tse is interesting, but the account of Shintoism is trite. The account of Judaism is not uncritical.

The main aim of such a book should be to point out to children how alike the great religions are in their fundamentals. But the author can hardly be said to have succeeded in doing so. The last sentence in the book perhaps brings out his chief intention, which could justify the publication of the book. It is from an American author and is worth quoting:—

> I belong to the great Church which holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.

A. R. WADIA

Poems from India. By MEMBERS OF THE FORCES; chosen by R. N. CURREY and R. V. GIBSON. (Geoffrey Cumberlege, Oxford University Press, Indian Branch, Bombay. Rs. 3/-). Many ranks are represented here, and many moods: curiosity, depression, shock, acute distaste, nostalgia, hurt, resentment, pity and, in some, a groping towards a dimly apprehended unity, such as we find in "Bombay Disaster" by W. A. Hebditch, Squadron Leader, R.A.F., and Gunner R. A. George's moving elegy for a fallen stranger, "These Hands." Some of the verse is terrible—war in the raw; some indiscriminately reportorial. Lt. Col. Stuart Piggott's poems are at a sustained high level; also Lt. Alun Lewis's. He, who died at twenty-eight, by accident, on the Arakan front, had seen the sordidness, the patient misery, but he had also glimpsed the quiet soul of India behind the mask of pain. His "Karanje Village" is one of the gems of the collection. Two outstanding poems are by Indian women: Muriel Wasi's "To India" and Tara Ali Baig's "Bengal Famine, 1943." One of the best is Lance Corporal J. W. L. Forge's "Mortuis," with its appeal that hate be buried deep beneath the dead.

E. M. HOUGH

Among the Great. By DILIP KUMAR ROY. (Vora and Co., Ltd., Bombay 2. Rs. 10/-)

Shri Dilip Kumar Roy has brought together in this book the record of intimate talks, conversations and correspondence with five great men—Romain Rolland, the artist, Gandhi, the saint, Bertrand Russell, the thinker, Rabindranath Tagore, the poet, and Sri Aurobindo, the seer. It is a fascinating guide to the mind and spirit of the age which is incarnated in these famous personalities. The book also gives an indirect glimpse of the mind of the author and of his versatile talents. The more one reads the book, the more one gets to appreciate the men who are pictured in it. These are not mere pen pictures. The author aptly begins with Romain Rolland who "tried to see the world and its tragedies with a timeless vision." The author has approached these figures as a humanist and an artist and his record of their achievements is brilliant as can be seen in his portrayal of Gandhiji, who lives the finest life and who "believes in all that he professes and practises all that he enjoins." Freedom for him is not merely the acquisition of political power but is the advance into a new life when all forms of human oppression will cease. When asked "Why again this unfortunate vow of silence?" Gandhiji wrote on a slip "My silence is good for me and certainly good for everybody else." The account of Bertrand Russell clearly demonstrates that we need not necessarily agree with a person in order to admire him. Towards Rabindranath Tagore he is attracted by the seeker in him of the ideal of love and beauty. As Sir S. Radhakrishnan observes, "Rabindranath Tagore was the greatest figure of the Indian Renaissance, who shed a glow of illumination on the age in which he lived." Sri Aurobindo, the seer, claims naturally the wholehearted allegiance of the author. We have to usher in the reign of the integrated man and that is the central need of society at the present time.

This, in short, is the purpose of Sri Aurobindo's life.

Let it be at once written that the author is no mere collector; he has a genius for friendship and has an inimitable capacity for drawing the best out of the illustrious personalities of our times. It is not possible to do justice in this brief review to the charming record of his talks with them but suffice it to quote Sir S. Radhakrishnan who says in his introduction, "we are greatly indebted to him for giving us this invaluable book written with a rare ease and charm and ennobled by a deep moral concern for the good of humanity."

R. V. RAO

Rolland and Tagore. Edited by ALEX ARONSON and KRISHNA KRIPALANI. (Viswa-Bharati, 6-3, Dwarkanath Tagore Lane, Calcutta. Rs. 3/8)

Rabindranath and Romain Rolland are like two peaks of the Himalayas saluting each other in mutual recognition that is touched with the sunlight of the One Supreme Spirit.

The book under review, which consists of 22 letters from Romain Rolland to Rabindranath, as against only 2 from the latter to the former, incomplete records of their three conversations, short statements of their mutual recognition of each other, together with C. F. Andrews's tribute and testimony to the two stalwarts of the Spirit, prefixed with the Editors' Introduction and suffixed with suitable explanatory notes, gives, however, only the great French intellectual's side of the picture. One heartily wishes that the Indian Poet's side too had been presented so that one could have a complete picture of their inner responses to the call of the Eternal. (Incidentally, it may be mentioned that it is a matter of deep regret that Rabindranath had no Mahadev Desai to keep a complete record of his correspondence and his conversations.)

The Letters deal mostly with Rolland's increasing interest in Indian culture and his earnest efforts to present it to the West, because he believed

> Europe alone cannot save herself. Her thought is in need of Asia's thought, just as the latter has profited from contact with European thought. These are the two hemispheres of the brain of mankind. If one is paralysed, the whole body degenerates. It is necessary to re-establish their union and their healthy development.

But what "moral solitude" had both he and the Poet to suffer for their faith in the fusion of the Orient and the Occident!

The Conversations touch chiefly upon art, music and literature. The Poet's unconventional analysis of the ultimate source of these is intriguing:—

> The starting point for all arts, poetry, painting or music is the breath, the rhythm which is inherent in the human body and which is the same everywhere, and is therefore universal. I believe musicians must often be inspired by the rhythm of the circulation of blood or breath. A very interesting study would be a comparison of folk tunes of different countries.

(There is a serious printing mistake in the book—instead of "folk," "four" has been printed.) The book carries three illustrations. *Rolland and Tagore* is a welcome portent of the evolution of the true Eurasia (brotherhood of Asia and Europe) of the future.

G. M.

CORRESPONDENCE

THE FIGHT AGAINST FREE EDUCATION

From October 1st, 1945, education from the kindergarten to the University has been free in Ceylon. During the four months the scheme has been in force, the sponsors have had to face growing opposition to it. The Ministry of Education has been made the butt of ridicule for introducing this revolution in education which the critics say was never wanted in Ceylon. Yet free education has made good progress during its first term.

The fact is that free and compulsory education was long overdue in Ceylon. It is lack of that elementary education which has been one cause of the violent opposition to the magnanimous scheme and the deplorable failure to appreciate its sterling worth.

The real cause of the hostility to free education, however, can be traced to that age-old privilege which the brave new world has at last challenged, the ruthless exploitation of the masses by a few. With compulsory free education there will no longer be those "ignorant masses" which the dissipated fifth son, just returned from Oxford, says work on his two-thousand-acre tea estate, and do not understand a thing. At present they are driven to work, like soulless animals, by a high-caste conductor, and are paid eight annas for sweated labour. Give them free education and they will demand, nay, insist on an eight-hour day, a living wage, holidays with full pay and decent cottages to live in instead of dingy hovels. Yes, then they can live and not merely exist. The free-education scheme sounds the death knell of the capitalist as an extortioner. That is why he foams and froths against it.

The next lot of opponents of the scheme are the wealthy aristocrats. Nursed on inherited wealth, duped by New Year honours, they wonder what the world is coming to when free education makes it possible for the son of the street sweeper to sit at the same desk at which sits the pampered son of Sir Somebody. The sewer man might then ask His Lordship uncomfortable questions : "Why, Sir, your son and my boy now attend the same school ?" Is there a place for these double-distilled dandies who have such a topsy-turvy idea of the world, with everything exclusively reserved for them and nothing for the under dog ?

For the third section opposed to free education we have nothing but contempt. Their opposition arises from the fact that no longer will they be able to ply their trade of subtle proselytism. Proselytism, to any religion whatsoever, is not possible in the schools under the free-education scheme.

Thus the capitalist, the inane aristocrat and the rabid missionary are intensely opposed to the scheme.

But what are they all fighting against ? They are sabotaging a scheme which aims at educating every boy and girl in the Island irrespective of wealth or status. It is a fight against the greater good of the greater number. If in Ceylon, which is supposed to be a premier colony enjoying

a large measure of self-government, there is so much opposition to the free education scheme, what hope is there for compulsory free State education in India—the proverbial home of bigoted obscurantism ?

Has man become degraded to such an extent that he wants to deny education to his less fortunate brothers and sisters ? This ignorance, this illiteracy, has been the curse of the East. Can it be wiped out, can it triumph over the most powerful vested interests and blossom forth with its fragrant flower of equal opportunity for all ? The success or failure of the compulsory free State education scheme in Ceylon will provide the answer.

J. C. MOLEGODE

Rikillagaskada,
Ceylon.

AFFORESTATION

A timely article on " Tree Plantation in Vishwa-Bharati " appears in the December *Indian Farming*, received in mid-February. Trees have more than an æsthetic appeal. Shri J. P. Bhattacharya, Economist of the Vishwa-Bharati Institute of Rural Reconstruction, Sriniketan, Bengal, describes graphically the plight to which deforestation has reduced the Birbhum area " which at one time was the richest agricultural district of Bengal, covered with forests of *sal*, *mahua*, and other trees, but now is poor, dry and denuded. " It is common knowledge that denuding an area of trees results in smaller rainfall, and, more serious still, that where there are no trees, rain water rushes unobstructed to the rivers, not only causing temporary floods and silting up the streams, but also gradually denuding the land of the precious top soil which, it has been estimated elsewhere, nature will require five centuries to form again ; though even badly eroded areas can be reclaimed with the aid of science for growing certain types of grass. Soil erosion with its aftermath of exhausted fertility is a basic problem, claiming priority above schemes, however good, for post-war reconstruction.

Afforestation, before it is too late, can prevent further damage to the remaining agricultural lands. Sriniketan now has thirty-seven villages celebrating annually a tree plantation campaign as a social festival, with the assistance of the Institute, flower and fruit trees being planted near the dwellings, fuel and forest trees in the village uplands. Shri Bhattacharya writes that the Government of Bengal has taken up the campaign and we agree that

> in the interests of the country it is desirable that every Provincial Government should take it up and make it a regular part of its programme.

He emphasises also the negative aspect of the problem—the education of the villagers in the evils of deforestation and the felling of trees at random. Trees standing in the way of erosion should by all means be spared. Contour bunding is important, too, but it is the second line of defence against soil erosion. The forests are the first.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

During the last few months different causes have conspired to bring forth sporadic but serious outbreaks of frenzy on the part of certain classes in India. Some have sought to give them a political colouring and words such as "mutiny," "revolt," etc. have been used. There is a handful of people who still believe in the efficacy of violent revolution for the gaining of India's political freedom, and that in face of what has emerged as a result of the bloody world-war. They are not only misreading the meaning of international events but also hindering the progress of India and therefore of humanity as a whole. In our city of Bombay horrible orgies took place in February and we are glad that, taking advantage of the situation, Pandit Jawaharlal Nehru showed insight and struck a note of warning. Speaking at a Press Conference he said that violent methods were infantile and must go down before superior violence, and added:—

> Political freedom has got to be seen, not merely in the context of suddenly capturing the so-called citadel occupied by the enemy. That will be a symbolic act of political freedom. Political freedom is to be seen in the context of that freedom not only surviving but establishing itself as a well-recognised authority and then our being able to carry through the vast measures of social change which we envisage.

It is perhaps not clearly seen by many political thinkers in India and the world at large that war and its aftermath have shown Gandhiji, the Apostle of Non-violence, to be right; and, concede it or not, humanity is fast tending towards accepting his ideas. Being a negative term, Non-violence does not strike directly the minds of programme-makers of the New World Order. The term is like the phrase "banishment of war," and, like any negative, lacks the power of its positive counterpart. "Satyagraha" (an English equivalent for which is still to be found) and "armies of peace" turn the mind to constructive programmes. "Non-violence" is being accepted as sound by front-rank thinkers everywhere but "Satyagraha" is not understood, and thus there is a transition period, the very present, in which Gandhiji and his real followers have a special duty to perform, in India, but for the world.

Whether Indians like it or not, "Independence of India" is another phrase which needs to be reconsidered and freshly evaluated. World events have shown the futility of Nationalism as a way of corporate life and the concept of the Nation, like that of Empire, is undergoing change. Interdependence has become an absolute necessity for the realisation of Nationhood now, and Nationhood does not consist in wielding merely political power. This term "Interdependence" has a political connotation not easily perceived correctly. Numerous aspects of Satyagraha

are knit up with "Interdependence." The strongest argument against dividing India, like Ireland, is given by world events which themselves are shaping the New Order along lines which will approximate Gandhiji's concepts. His ideas need to be translated into language which can be easily comprehended by the Occident where the collapse of civilisation has occurred. The true voice of India is that of Gandhiji and the U. N. O. needs to hear it. Who can let it do so as effectively as Pandit Jawaharlal, who seems to have assimilated Gandhiji's ideas and whose command of the English language is an asset of the highest importance?

There are many lessons to be drawn from Thomas Mann's unsparing yet compassionate "piece of German self-criticism" in "Germany and the Germans" in the Winter 1946 *Yale Review*. But none is more instructive or wider in its implications than his stress on the disastrous consequences of the "German sundering of the national impulse and the ideal of political liberty." The German concept of liberty, like the Germans' "innate cosmopolitanism" was fatally directed outward, demanding the national "right to be German," at first defensively, but culminating in attack upon the liberty of all others. The organised efficiency of the "German power empire" notwithstanding, political ineptitude has been charged against the Germans with a show of truth, and this "fundamental misinterpretation of the concept of liberty" may hold the explanation. Mr. Mann naturally does not have subject nations in mind when he writes, otherwise incontestably:—

> Liberty, in a political sense, is primarily a matter of internal political morality. A people that is not internally free and responsible to itself does not deserve external liberty; it cannot sit in the councils of freedom....Stubborn individualism outwardly...this German concept of liberty behaved internally with an astonishing degree of lack of freedom, of immaturity, of dull servility.

The attempt at "world enslavement by a people enslaved at home" was foredoomed to failure. By a nation of freemen it would never have been made. But freedom has a deeper meaning than the right to go to the polls. And Mr. Mann's words have their application also to the individual. Mr. Mann closes with a moving reminder:—

> In the end the German misfortune is only the paradigm of the tragedy of human life. And the grace that Germany so sorely needs all of us need.

Stetson Kennedy writes for the American Negroes and their friends on "Total Equality and How to Get It." (*Common Ground*, Winter 1946) His counsel is of the wisdom of the serpent without which the harmlessness of the dove but invites exploitation. Only an enlightened minority in the South favours total equality. A larger number of white "Southern liberals" want "separate equality"; many follow the demagogues who insist upon maintaining the traditional white supremacy and will make grudging concessions to justice only as they must. And officialdom and the press are largely in the last-named camp.

There has been some advance, it seems, since now economic and political equality can be openly championed in the South without risk of lynching, though the very mention of social equality is still taboo. The Southern Negroes are outnumbered two to one and attempts to break by force the "Jim Crow" formula of segregation could only end disastrously for them.

In these circumstances, Mr. Kennedy counsels a flanking attack. Since the road to social equality is at present

closed, make the approach, he recommends, along the line of insistence upon economic and political equality of opportunity, now flagrantly denied. The offensive Jim Crow laws all call for " separate but equal " provisions. Insist on those, he urges, and the Supreme Court will back you up.

> Since the South is already spending almost all it can on public services, actually to provide equal facilities, would require a lowering of white standards. This being the case, each time more equality is forced, more of the pinch of the Jim Crow shoe will be transferred to the white foot, and as soon as its intolerability becomes mutual, it will be cast aside.

Subject India can appreciate how that might work. If equal pay for equal work were but accepted as the rule in India how speedily the pay of Indians would rise !

Evidently the legislation which New York State passed recently prohibiting racial discrimination in employment has not been generally copied, or is not enforced, as so commonly happens with legislation in advance of public opinion. Or, Mr. Henry Wallace would not have had to declare, at a late-December convention, that job-seeking Negroes were still being denied jobs on the ground of race. Appeals like Mr. Wallace's for racial tolerance will not go very far so long as prejudice can barricade itself behind such specious theories as A. L. Blake, a resident of Argentina, contributes to *The Inquirer* (London) of December 8th.

He raises the old pseudo-biological bogy of mixed marriages. While conceding an occasional success, he appeals to the "axiom of all mixed breeding that the good qualities of the 'first cross' do not remain stable in later generations." We should like to know Mr. Blake's authority, outside of Nazi anthropology, for applying this "axiom," if such it be, to man ! Is he aware of the successful amalgamation of races in Brazil ? (See THE ARYAN PATH, March 1936, p. 115). He considers the "instinct" to keep a race pure a beneficial one and suggests that, where the difference in colour is pronounced, the frequent "deep-rooted dislike of physical contact of any kind" is "a purely natural instinct." Yet children, until their elders' prejudices have been forced upon them, ignore completely any colour difference between themselves and their playmates or *ayahs* of another race ! This "instinct," Mr. Blake suggests, "needs sublimating into brotherhood," as if a silk purse had ever yet been made out of a sow's ear !

Mr. Blake's proposal for a "frank discussion between leaders of both races" is not a very happy one. Suppose that a few Brahmans and a few Englishmen, all thoroughly convinced of the superiority of their respective races, should discuss. Even if the Brahmans heartily agreed that mixed marriages were undesirable, would they accept in good part the following suggestion by Mr. Blake ? He writes that since, unless the public opinion of both races considers mixed marriages likely to be successful,

> it is asking for trouble to intermingle socially except in a formal way.... Why not explain beforehand to Indian students coming to Britain that "brotherhood" does not necessarily include complete social freedom and the reason why it should not do so in their case.

Some lines of a young African poet, Dennis C. Osadebay, which appear in the November-December *Empire*, bi-monthly journal of the Fabian Colonial Bureau, are eloquent of the gratitude evoked by a different approach to the race problem. His verse addressed "To Sorensen and Creech Jones" begins :—

> It makes me wonder
> And makes me stop in admiration
> To see your noble fight for me ;
> I stop to ponder
> That you can give your precious time
> To me whose skin-colour is dark....
>
> Your names are ringing
> Over the hills and fields of Africa
> As grateful hearts extol your work
> With voices singing.